1: Metraux E-5 (1934-1935) 1940
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who was about the only able-bodied man on the island who did not participate. It was decidedly a go-as-you-please-race, every man selecting his route to the sea by the circuitous paths or directly over the face of the cliff, and many fatal falls are recorded as the result.

The swim to Motu Kau Kau was a trifling matter, the chief difficulty being to return with an egg unbroken through the general scramble.

The *hopu* swam over to the island, supported by big bundles of reeds used as floats (*pora*). Carefully wrapped in the mats of the *pora* were provisions of all sorts which were "still hot when they landed on Motu-nui." To cross the 2 kilometers between the main island and Motu-nui was not an easy sport. The waves are generally high and often sharks haunt these waters.

On the islet, the *hopu* were provided with food which was cooked by the people gathered at Orongo and taken over to the island by servants who used *pora* for transportation. When the weather was stormy communications between Motu-nui and the main island ceased. Those who were provident dried banana and sweet potato skins in the sun to be eaten in case of emergency.

Whilst the *hopu* waited on the islet for the first *manu-tara* eggs, their masters and the members of the *ao* performed various rites at Orongo to propitiate the gods. Dances were held in front of the houses, and chants were sung for the gods by the *rongorongo* who occupied the houses at the end of the stone village, near the carved rocks. The dual political division of the island was reflected even in the abodes of the narrators during the feast. Those from Hotu-iti dwelt in the western group of houses, and those from Tuu in the houses to the east. Sometimes the king went to Mataveri to call on the people gathered there, but he never ascended to Orongo. At least that was the custom adopted by Nga-ara who was probably following an old tradition. Offerings and prayers were addressed to the gods Makemake and Haua who had created the birds and established the cult in honor of themselves. Makemake designated the man to be *tangata-manu* and thus incarnate the god. Routledge (194, p. 260) mentions *vie* Hoa and *vie* Kenatea among the deities who were worshipped at Orongo.

Tepano stated repeatedly that at Orongo there were many old men (*koro-kua*) who were sorcerers; they recited charms for the success of the competitors and had long talks with the gods, who entered some of the houses of Orongo. When a god was thought to be in a house, only the priest could enter and inquire about the contestant's chances of winning. While the priests tried to make the deities favorable toward those who resorted to them (*hatu o te manu kia Haua, kia kia Makemake*), the young people were busy making earth ovens, the contents of which they distributed lavishly among the priests or sent to the *hopu* on the island. Some of the food was set apart by the *ivi-atua* and consecrated to the gods with the traditional formula, "Ka too ma Haua, ma Makemake . . . " Tepano's reference to the sharp voices of the priests when they spoke to the gods is probably a personal memory of some

12: Routledge E-5 (1914-1915) 1920
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Form of Structure.—The shape of the house, when the roof is added, noticeably resembles that of an inverted Canadian canoe, *i.e.*, both ends are alike, and as it diminishes in breadth, so does it diminish in height. 172* 342

Earth Covering.—When the house is completed soil is placed over it; the depth of the roof may amount to about 2 feet. The anterior wall alone is left bare. Otherwise the house is so covered with earth as to blend with the surrounding surface (Plate VIII, Fig. 1).

Decoration.—The interior is often decorated by means of a white pigment, with which the walls and roof are covered, giving the effect of whitewash. The largest slabs—*i.e.*, those opposite the doorway, where they obtain most light—are frequently also adorned with designs in colour (Plate IV, Fig. 2). [353]

Exterior Cavity for Stores.—Outside the house a small pit is not unusually found, a few feet from the door and in line with it. These pits are lined, and in the best specimen, also floored and roofed, with slabs. Nodules of volcanic ash were frequently found in them, which are said to have been used for heating purposes, and the pits were at first reported to have been used for cooking purposes. Later it was stated that they were intended to contain stores, and as practically no charred ash was found, this latter statement is probably correct (Plate VII, Figs. 1, 3). These pits are shown in the plan where discovered, but many are probably buried or destroyed.[1] 172* 251

Kitchens.—The site of the cooking places was pointed out nearer the cliff edge. They were, it was said, simply cavities dug in the earth and not lined with masonry. 172* 354

THE HOUSES IN NUMERICAL SEQUENCE.

Nos. 1 and 2 are covered by the same mound of earth. Their orientation is unique, as they stand at right angles to the crater, and also at right angles to the main row of buildings. 172*

No. 1.

Condition:—one-third of house at the north-west end broken down. Roof and part of wall absent. Panels[2] largely broken away.

Passage:—6′ 8″, outer end indeterminate, inner end 1′ 6″ × 2′ 1″; roof of flat slabs; has apparently never had panels.

Chamber:—23′ 0″ × 4′ 4″ × 4′ 3″. East end square, made from slab 3′ 6″ wide; west end rounded.

Decoration:—exterior, a large sculptured stone, contiguous to outer door but partially buried, was laid bare. It bore one small bird-man[3] figure and a larger design obliterated by weathering.

[1] The "drain for the dead," mentioned by Surgeon Palmer (*Ethnological Review*, Vol. I, p. 371), was carefully sought and excavated for, but could not be recognized.

[2] In the following description, for the sake of simplicity the laminæ will be termed "panels" where employed vertically, and "slabs" when used horizontally.

[3] See below, "Carvings according to Type," *Bird-man*.

12: Routledge E-5 (1914-1915) 1920
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[251]

1. A BROKEN DOORWAY, SMALL PIT, AND CARVED STONE. NO. 7.

[532]
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2. STONE CARVED WITH FACE. NO. 7.

3. A SMALL PIT. NO. 7.

SURVEY OF VILLAGE AND CARVED ROCKS OF ORONGO.

[p.444 2]

13: Routledge E-5 (1914-1915) 1917
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sides. As bad weather might prevent fresh consignments of food during the weeks of waiting, the men carefully dried on the rocks the skins of the bananas and potatoes which they had brought with them, to be consumed in case of necessity, and it was added with a touch appreciated by those acquainted with the Easter Island, that if the man who thus practised foresight was not careful others who had no food would steal it when he was not looking.

In addition to the "manu-tara," or sacred bird, which is a species of tern, the natives say that seven other kinds of birds, whose names they gave, inhabit Motu Nui; three of these were said to stop all the year round, two to come for the winter, and three, including the tara, for the summer. No good reason was given for the selection of the tara; its cry is its most marked peculiarity; the approach of the flight can be heard for miles and the noise during nesting is said to be deafening; in a cave on the islet there is an incised drawing of the bird with open beak from which a series of lines spreads out fanwise, obviously representing the volume of sound. Names in imitation of these sounds were given to children, such as "Piriuru," "Wero-wero," "Ka-ara-ara." It is worth noting that the coming of the tara inaugurates the deep-sea fishing season; till their arrival all fish living in twenty or thirty fathoms were considered poisonous. The birds arrived in September and on first alighting tarried only a short time; immediately on their departure the hopu rushed out to find the egg, or, according to another account, it was the rushing out of the hopu which frightened away the birds. The gods intervened in the hunt, so that the man who was not destined to win went past the egg even when it lay right in his path. The first finder rushed up to the highest point of the islet calling to his employer by name, "Shave your head, you have got the egg." The cry was taken up by the watchers in the cave on the mainland, and the fortunate victor, beside himself with joy, proceeded to

15:Routledge E-5 (1914-1915) 1919
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"hopu," went to the islet when the Ao went up to Orongo, or possibly rather later. Each made up his provisions into a "pora," or securely bound bundle of reeds; he then swam on the top of the packet, holding it with one arm and propelling himself with the remaining arm and both legs. An incantation, which was recited to us, was said by him before starting. In one instance, the ivi-atua, at the same time that he gave the nomination, prophesied that the year that it was taken up a man should be eaten by a large fish. The original recipient never availed himself of it, but on his death-bed told his son of the prophecy. The son, Kilimuti, undeterred by it, entered for the race and sent two men to the islet; one of them started to swim there with his pora, but was never heard of again, and it was naturally said that the prophecy had been fulfilled. Kilimuti wasted no regret over the misfortune, obtained another servant, and secured the egg; he died while the Expedition was on the island.

The hopu lived together in a large cave of which the entrance is nearly concealed by grass. The inside, however, is light and airy; it measures 19 feet by 13, with a height of over 5 feet, and conspicuous among other carvings in the centre of the wall is a large ao more than 7 feet in length. A line dividing the islet between Kotuu and Hotu Iti passed through the centre of the cave, and also through another cave nearer the edge of the islet; in this latter there was at one time a statue about 2 feet high known as Titahanga-o-te-henua, or The Boundary of the Land.[1] As bad weather might prevent fresh consignments of food during the weeks of waiting, the men carefully dried on the rocks the skins of the bananas and potatoes which they had brought with them, to be consumed in case of necessity. It was added with a touch appreciated by those acquainted with Easter Island, that, if the man who thus practised foresight was not careful, others who had no food would steal it when he was not looking.

The approach of the manu-tara can be heard for miles, for their cry is their marked peculiarity, and the noise during nesting is said to be deafening; one incised drawing of the bird shows

[1] This statue was removed to the mainland shortly before our arrival, and we were able to procure it in exchange for one of the yacht blankets. It is now at the Pitt Rivers Museum, Oxford (fig. 111).